Periodical

JANUARY, 1933

THE

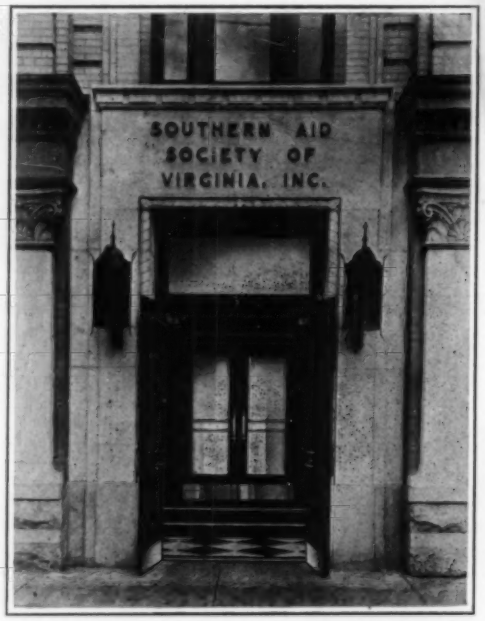
FIFTEEN CENTS

CRISIS

A RECORD OF THE DARKER RACES

Will the NEGRO Rely on FORCE

NEW RACIAL PHILOSOPHY



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THE CRISIS

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A Record of the Darker Races

W. E. Burghardt Du Bois, *Editor and Manager*

Volume 40, No. 1 **Contents for January, 1933** *Whole No. 266*

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THE FEBRUARY CRISIS

Our present plans are:

Editorials and symposium on Negro Health and Disease.

The Last Word in Cuba. By Margaret Ross Martin.

Negro Education in Georgia.

The Church and Black Folk. John Alleyne Howell.

And a story.

And also, possibly:

Folk Songs in the Virgin Islands.

The West Indian in America.

Bannister, the Painter.

It is not beer but victuals that interests the American people just now and Congress had best take notice.

•

Great Britain's mistake was to assume that Americans read and write. We have a sugar cookie to bet that not one in a million actually read the debt appeal.

•

Debts, reparations, relief, unemployment and hunger; and two presidents playing peek-a-boo with death.

•

Dr. Howard of the Fifth Avenue Presbyterian told the screws of his congregation to take their money and go to hell. It is years since we have found ourselves in such sympathetic accord with evangelical Christianity.

•

Keep your eyes fixed on this one truth: the central problem today is so to distribute present income as to prevent a few from getting much too much and keep the mass from starving body and soul.

•

The most hated nation on earth. We have at last achieved this peak of our ambition.

AS THE CROW FLIES

Job insurance is a method by which labor unions which exclude Negroes, Jews and Slavs wherever possible, can make this exclusion legal and enforced by the United States army.

•

And here come the Virgin Islands and actually want a voice in the making of their own basic law. Naughty, naughty! White papa spank!

•

The Fall of Capitalism began when it made razor blades which would get dull in a month instead of those which would easily last ten years, and at the same cost.

•

Mrs. Jimmie Walker needed for a winter at Palm Beach sixty-two hats, eleven coats, twelve gowns and eight blouses, not to mention a bottle of perfume at $35 and talcum at $7.75. Her grandmother needed considerably less.

Increased native taxation in Crown colonies will be the net result of dominion tariff preference, says A. V. Alexander once English Lord of Admiralty. Well, what are natives for?

•

What joy it is to "investigate" the Negro. We don't dare study Wealth or Politics or the morals of Peachtree street; but "niggers"—Lord! any fool can make a doctor's thesis on them full of lies that universities love to publish.

•

Look out Persia! England has contracted to drain your oil for sixty years and "won't tolerate interference", the League of Nations and the Paris Pact to the contrary notwithstanding.

•

Say the French: the United States won the Olympics but they had to depend on Tolan, Metcalfe and Gordon, while at Stockholm they locked up Drew to prevent his victory at the finals. Les temps ont terriblement évolué.

•

Mr. Hershey makes chocolate in Pennsylvania which Negroes may eat. He also runs a free orphanage for "white people only."

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The Physical Future of the Negro

I. By JOHN CROTHSWAIT, Texas

I KNOW of the symposium which you are conducting this month and I wonder if you will let me say a word concerning the possibility of separate development of the Negro race in America.

I have heard all my life a great deal of talk and argument about "race pride," and about the advancement of the American Negro. As a matter of fact, it seems to me that race pride and patriotism and similar matters which used to be talked of a great deal in the 19th Century are largely out of date today. One humanity divided into large nations and groups of nations is the inevitable program of the future, and it should not be interfered with by group loyalties and racial prejudices.

For Negroes to talk about the perpetuation of the Negro race in the United States as a separate racial group is to seek to build up in ourselves and in our children exactly the kind of racial prejudice against which we have been fighting. We cannot successfully do this without the same kind of elaborate self-deception which has so long enabled the English to think that they are exceptional human beings; the French to think that they are a nation apart and above; and the Chinese to believe that they are of divine descent. A separate group perpetuates prejudice and is simply impossible if we are going to be a unified nation or a unified world.

We make ourselves a problem. We raise and emphasize conflicting ideals in order to induce race pride. We try to misinterpret history and we encourage the usual parade of heroes and heroic deeds. This is all wrong. Our object should be to become completely integrated into the nation. Amalgamation of blood must come, however, slowly. It is but natural and inevitable. Thereafter, there will gradually follow that natural division into social classes, according to likes and dislikes, wealth, natural talents, etc., which takes little account of unimportant and insignificant physical characteristics. Such normal division can never come about until first we have obliterated the illogical and silly verticle divisions by race.

Advocates of race separation should consider Liberia and Haiti. They cannot exist living separate racially from the world. The demands of commerce, industry and political unity will destroy them. If independence and segregation is impossible between nations, how much less thinkable among groups of the same nation.

II. By SAMUEL SCOTT, Minnesota

NEGROES ashamed of themselves make me tired. Why can't a nation be composed of people of different colors and different heights and different shaped noses? Why should we try to level and standardize everything so that everybody will look alike, walk alike, dress alike and think alike? And if Negroes can't live in America and be Negroes, can Chinese, Indians and Africans live in the world and continue to be themselves? Must we all be mixed up and made to regard mixture as the chief end of man?

It may be all right for individuals here and there to cross the color and race and national lines and intermarry. There are always such people looking for a new thrill and trying to do something odd; but a philosophy which says that only white people and people who bleach themselves white by salves, powders or miscegenation, can survive or should survive in this world, is silly and a yielding to foolish prejudice. The fact of the matter is that the white people of the world cannot absorb the colored people. There are too many of us and we are not dying out. We think too much of ourselves and we ought to be proud of our race and blood. We have a history just as long, if not a good deal longer, than Europeans. Even if some of us—not all—have been temporarily beaten down to slavery, we have no business to forget it. It's good for our souls to remember it a-plenty. It helps us to set our jaws and prepare to meet the guy who tries it again.

Suppose we start out assuming that the world has got to be white; suppose we conclude, after reading white newspapers, white fiction and white lies called history, that the only real people are white people—what then? What are we going to do with all the colored people? What are we going to do with colored America? What are we going to do with all Asia and Africa? Start out on a holy crusade and to the glory of God kill the darkies off, starve them to death, inject germs into them, or waltz off into a new World War? That's nonsense. The colored races in the world are going to survive because they ought to survive and because they have the will to survive.

There are in the world a thousand million colored folk and only half as many whites. The whites have the smaller birth rate and it's growing less. They have no more natural ability than we, if as much. They are torn by internal jealousy and colossal selfishness and they can lie even to each other to beat the band.

How can they absorb us? Why should they absorb us? Why can't all mankind live peaceably together and remain themselves? Why can't we be black and not be insulted? Why can't we be brown and not have our women raped and degraded by white men? Why can't we be "yellow" and have a right to slap the skunk in the face who kicks and robs us?

We don't want amalgamation. We don't want to be white. We don't want to die out and disappear. What we want in America and throughout the world is the right to be black and also to be men. We are not simply seeking the opportunity to change our skins.

The world must learn to tolerate diversity and use it.

To a Caged Bird: "Cast down your buckets where you are!"

By ALICE WARD SMITH

THE bars of your cage are brightest brass,
And they "look like" gold.

The painted floor is green "like" the grass
That you knew of old.

Why should you care if the sunlight
Shines over head? (You have plenty to eat)
And occasional beams from the glorious sun
Strike your shackled feet.

Why beat on the shiny bar
With a drooping wing?

Make the best of it "right where you are"
And SING SING SING!

Will the Negro Rely Upon Force?

By E. A. SCHAAL

Professor in The Johns Hopkins University

TWO thousand Negroes graduated from college in 1930. This number is almost equal to all the members of this race in the United States who graduated from college before the beginning of the twentieth century. The rate at which the Negro has been receiving higher education in this country has been greatly accelerated during the last three decades. The giving of higher education to a submerged race with such rapidly increasing speed spells change for that race in relation to the dominant race. This is evident to even the most casual student of history. The policy of the white race in the United States in not only allowing, but encouraging, the acquisition of higher education by increasingly large numbers of the Negro race means inevitably that this race will improve its position in relation to the white race. Equal opportunities for education at least pave the way for a struggle for racial equality in all things.

During the next fifty years the problem of Negro-white relations in this country will assume a position of increasing importance and require new adaptations from time to time. Whether or not the Negro achieves his rise by slow evolutionary processes such as are now in progress or tries to short-cut this process by more drastic measures remains to be seen. The answer to this query rests largely with the leadership of the colored race.

In spite of the great increase in college trained men among Negroes, such training is a mark of distinction and is perhaps a more significant preparation for leadership among Negroes than among whites. The leadership of the colored race during the next fifty years will come largely from the ranks of men who are receiving college training. At least some insight into the nature of this leadership may be acquired by a study of the present Negro in college. The mind-sets he is now acquiring may be of decisive significance in answer to the question, how the Negro will achieve progress. Will their leadership be such as to encourage their followers to use all peaceful means for a slow gradual process of improvement, or are they of the temper to demand drastic changes even by means of force if necessary?

To get an answer to this question a comparative study has been made of the attitudes of over twelve hundred students in ten colleges and universities of Maryland, Delaware, and the District of Columbia. Eight of these were white institutions, furnishing nine hundred and fifty of the students whose attitudes were considered, and two were colored institutions, furnishing two hundred and fifty students. Among the white schools were included several denominational colleges, one large Women's college, a state university, and a university known widely for its research work. The two colored schools were Morgan College, a denominational institution in Baltimore, and Howard University in Washington, which is largely supported by the national government.

The first question raised was whether or not Negro students are more nationalistic and provincial than white students. Three independent tests were used whose answers could be used to check the results. A cross-out test, in which students were asked to check words on a long list that suggested things disagreeable, was used. Among the words in the list were "nationalism" and "internationalism." The two institutions for colored students showed greater antipathy toward "internationalism" and less toward "nationalism" than any one of the eight white colleges. In fact, whereas the white students were decidedly less antagonistic to internationalism than to nationalism, the colored students were slightly more favorable to the idea of nationalism than they were to the idea of internationalism. The second test was made by asking the direct question, what would one do if national and international loyalties conflicted. Here again the two colored groups of students showed only sixteen per cent in favor of loyalty to the larger international unit as against an average percentage of thirty-five among the white students. The third independent test was one regarding attitudes towards the League of Nations. Only three per cent of the colored students favored joining now without reservations against a twelve per cent vote of the white students for that position, while ten per cent of the colored students favored joining with reservations as against twenty-five per cent of the white students who chose this position from among five choices offered.

In all three tests for provincialism, two facts stand out: first, students from Morgan College, the denominational school, showed the greatest favor for nationalism and most opposition to internationalism whether considered abstractly or in the form of the League of Nations; second, in no case did even one of the white colleges have its students seriously rival the students from either of the colored schools in their provincial tendencies.

If colored students are provincial and nationalistic, the next question of interest is to what extent they favor backing up their nationalistic ideas with force. To determine this point three tests of an independent character were used. Answers to one did not necessarily determine what the answers needed to be to others. On a cross-out test on the word "militarism," fifteen per cent of the students at Morgan and twenty-nine per cent of those at Howard University crossed the word out as disagreeable against an average of fort-five per cent of the white students. And again no single white institution rivaled even Howard in its failure to be antagonized by the word "militarism." To the colored student the word seemed to have a small amount of distaste.

This militaristic tendency was further checked by the direct question, whether they believed that military preparedness did more to prevent war than to cause it. Fifty-three per cent of the students of Morgan and fifty-one per cent of those at Howard believed that it prevented war, as against an average of forty per cent of the whites who thus accepted military preparedness as a guarantee of peace. Apparently the Negro student is not only militaristic, but he has accepted the same basis for his militarism that has been put forward by militarists from early times; namely, "prepare for war if you want peace."

The final and most satisfactory test of the attitudes was a multiple choice one in which students chose one of five positions regarding military preparedness ranging from pacifism to the position that the United States should have enough military equipment to defeat all her possible enemies. Again, fifty-three per cent of the students from Morgan College chose the latter, the most militaristic position, and fifty per cent of those at Howard took the same

position, against an average of only twenty per cent of the white students who went to this extreme. No single white school was within twenty points of either of the colored schools on this test. While the majority of the white students favored the position that the United States should take the lead in disarmament, the colored students felt we should be armed sufficiently well to defeat all possible enemies.

On the three tests regarding militarism the same general conclusions were evident that were found to be true regarding the provincial tendencies. Again, Morgan College was slightly more militaristic than Howard University and no single college attended by white students rivaled seriously the militaristic tendencies of either of the colored schools. The consistency through the six tests which were so arranged as to register independent results argues much for their accuracy in portraying the real attitudes of these two groups of students. It should also be stated that, since these students who replied to the questions were in most instances chosen by class room groups and all were required to reply, the element of possible selection that is often present in such studies was largely eliminated. No one who followed the giving and compilation of the results of this test can doubt the truth of the result. Colored students, at least as represented in these two great colored institutions, are decidedly more provincial and more militaristic than their fellow students of the white race in the eight neighboring colleges and universities.

Such a situation calls for some explanation or, at least, interpretation. The question naturally arises whether college is to blame. The evidence seems clear that college has neither caused nor prevented the attitude of mind that exists. For example, the presence of the R. O. T. C. in compulsory form at Howard University did not prevent (or did it cause?) students from this institution registering less provincial and less militaristic tendencies than those from Morgan College where there is no military training. It must also be recorded that apparently the religious influences of the church school, Morgan College, have not been effective in developing ideas in common with the peaceful program of the founder of Christianity.

A still better test of the effect of college on the mental attitudes towards nationalism and militarism is found in a comparison of the attitudes of members of the four classes from Freshman to Senior years. Such a comparison shows absolutely no correlation between progress through college and either the development of a militaristic attitude or the breaking down of such an attitude. The same is true regarding nationalism. College education as now administered in these two institutions (and the same was true in the white institutions) seems impotent in the face of the development of such basic mind-sets as are involved in nationalism and militarism.

What does this mental attitude of the colored college students of today mean for the leadership of the race tomorrow? Does it mean that, much as the Chinese students are today turning almost unanimously to militarism as the only method of achieving the just rights of China, so the colored students are turning to force as the only way in which the Negro will achieve his rights in our country? Certainly there is enough probability in this direction to cause concern. Our educational policy has decreed the almost inevitable rise of the Negro to power in this country. With his present educational opportunity, he cannot be content with his present status of inequality in every phase of our life. Change must come, and there are many who feel that the present attitude of the average white person is such that if this progress is to be achieved the Negro leader will be wise if he develops a strong arm of force.

Problems of Birth

By JOHN A. CORNWALL, Virginia

YOU discussed in the December CRISIS something of the problem of bringing Negro children in the world. May I expand that this month by considering some wider problems that face such colored Americans as contemplate becoming fathers and mothers of children.

First of all, they must ask themselves if it is desirable that the Negro race in America survive as a group with common blood, common history and common memories, preserving and stressing its African origin and Negro blood and not forgetting its golgotha of slavery.

If this is desirable, what effect is such survival going to have on our national life and ideals? Is it possible to have a nation built up of discreet groups of this sort? Or, if that is both impossible and undesirable, what is going to become of the Negro race in America? Can we contemplate and reasonably anticipate its disappearance through disease, poverty and crime? This was thought probable by most people before the Civil War, and by many long after; but today it seems hardly possible.

If such so-called natural forces will not eliminate the American Negro, can we anticipate the possibility of a deliberate attempt to discourage, drive out or even kill 12 million people? Granted that that is hardly thinkable, then there comes the question, is it inevitable that the present 12 millions of Americans of Negro descent gradually merge themselves physically into the nation, spiritually forgetting or perhaps even denying its racial origin and long travail, and becoming simply bleached Americans?

In that case, what effect will this have on the people of America, and more especially, on the problems of Africa and Asia? Will Americans have more or less race prejudice? Can they count on enough deliberate and calculated race suicide on the part of the blacks or will they only be rid of the best educated and more thoughtful, leaving the masses to breed at will and increasing the rift between races. If, on the other hand, the yellow and black races of the world realize that their contact with the white race spells annihilation and death, and that their only chance for autonomy and survival is to keep out of the clutches of the whites and out of contact with them, what are the future prospects of world peace and harmony?

Or, suppose it be said that the world is already too unified for such division by race, can we contemplate solution by a merging of all the races of the world? In that case, how "white" will the resultant race be when we think of the present proportion of Africans, Chinese, Japanese and Indians, as compared with Europeans and their descendants?

In the face of this rather perplexing situation, should Negroes marry and raise children? And at what age should they marry, and whom should they marry? Should they marry white people, or should they marry light-colored folk, or should they marry black folk? How large families should they try to raise? Should they practice birth control and space their children, or even stop them? Beyond that, how much sex freedom ought to be countenanced and allowed outside of marriage? And what control should be placed over growing boys and girls in order to make them conform to what seems wisest and best in sex relationships? How much should long courses of education and need of income for certain standards of living interrupt and destroy normal sex appetites?

The Three Mosquitos

A Story of Marriage and Birth

By ANNE DU BIGNON

1910

THREE girls were walking down Seventh Avenue talking excitedly. You would have seen at first a tall white girl, a chunky, pretty mulatto and a small lithe black. In fact, all three were colored and coming from a high school basketball game where they played right forward, guard and center.

"Oh boy," said tall, white Mary, "but didn't we put it over that snooty bunch of Mayflower descendants from Hempstead High!"

Of course, only Jewish and Italian girls would play on the team when the coach let in the three colored girls. "The Three Musketeers," they called themselves proudly, having just discovered Dumas and his Negro blood. But the boys nicknamed them "The Three Mosquitoes." They accepted.

"And watch your witchhazel," retorted golden Pinkie pertly.

They sauntered on, until Pinkie noticed a boy on the opposite sidewalk. She nudged Mary. Mary glanced at the unconscious dark girl, Sal, and said:

"Yes, I'm going to get married and I'm going to marry a white man. Why not? Of course I know they'll try to take advantage of me first, but I can take care of myself, if they get fresh. I know just what to do. He's going to be good-looking and rich. Children? I think not. You see they might show my other blood. Oh, they'd be pretty, of course. But they would raise difficulties. Well,—perhaps one. No, I'm not going to live abroad. I'm going to live up in Westchester. I have already picked out the house."

Pinkie interrupted. "Have you picked out the man?"

"Perhaps," said Mary, tossing her head.

"I'm not going to get married," said Pinkie—pretty, yellow and perhaps fifteen. "I'm going to write. You know my themes made a big hit this term. Say, I'm going to write up this game for next week! No, I'm not going to write about Negroes or about 'races' at all. I don't care what that professor advises. I'm just going to write about people."

The youngest girl, dark-brown and a bit shy, said:

"But what people do you know, except colored people? And the whole point of this game was us!"

"Oh, well, after all, people are alike. And Mary, you can count on it no brats for me. There were seven in my family. That will do for two or three generations." Sal was not listening. She had just seen the boy across the street and was greeting him diffidently.

"Of course, Sal," said Mary, impishly, "You're going to get married."

The little girl assented gravely. "Yes, I think so."

"Love him?" asked Pinkie.

"Who?"

"Him!" Pointing across the street.

Sal's smooth face grew warm. "I—I don't know. Perhaps. You see Jack and I have been friends all our lives, and our families are friends and we seem sort of lost without each other. Of course, I suppose I shall marry him—he says so."

"But he's awfully black," said Pinkie. Mary nudged her and Sally tossed her head.

"I really hadn't thought of that. And what of it? So am I and I like his color. He's handsome."

"He is good-looking," said Mary. "But the children will be pretty dark."

Sal considered, "I suppose we'll have children if they come, and I wouldn't want white ones."

"They don't come uninvited," asserted Pinkie.

"Well, I may invite two or three. Goodbye."

"Goodbye, Sally," added Mary, "that was a mean crack but I'll forgive you. Here he comes."

Jack started across the street, while Pinkie and Mary, turning up 135th Street, nodded toward him indifferently.

"He doesn't like us," said Mary. "I rather like him, but really, it's awkward to meet him on the street. People think I'm white and they surely couldn't mistake him."

1920

PINKIE was wading through mud out in Jamaica, Long Island.

"My God, this mud!" she said, and then as the door opened, "Sal, you dear old thing."

"Where did you ever come from, Pinkie! I haven't seen you in years. I'm so proud of you. I read both your books. They're ripping."

"Thanks; they aren't ripping off much coin for me. White folks don't like them and colored folk don't buy books; they borrow them, sometimes."

"Oh, I'm sorry. Baby, don't put your hand on the lady's dress."

"Never mind! What a dear! What is it? How old is it, and how many have you?"

"This is Thomas. He's just a year old. I have a boy of six and a girl of three."

"How splendid. So strong, healthy and beautiful."

"They are dears, even if their hair is difficult."

"Pish! Didn't we use to be fools, Mary and I. What's lovelier than color? And I never saw any hair that didn't have its difficulties."

"I was just joking. The real difficulties are much more important. Pinkie, it's a solemn thing to bring human beings into a white world when they're black. My children are fine, strong and bright. The boy is a favorite and leader in kindergarten with one of the highest I. Q.'s—but Lord, we had to fight to get him in and one teacher is still too mean for words."

"I just couldn't stand it, Sally."

"O yes you could and you'd thrill with the fight—if you could just keep it up."

"Why can't you?"

"Money. Jack's doing well—for a young man—for a colored man. You know he was crazy about electricity and he's got a job with the Universal Electric. He's even had one promotion after a fight and gets $1,200 a year. But what's that going to be as the family grows up? Will he ever get more? Will he even keep that?"

"Why worry? Times are changing. He may make it and you can move from this mud hole to Forest Hills."

"Yes? His boss lives there. He'd be fired for seeking social equality! Mind you, I'm not complaining, Pinkie; I wouldn't have missed the glory of this motherhood for worlds—but now I want to see daylight for them. But enough of selfish me. Now about you. Talk about yourself while I get dinner. Jack's due in an hour. Did you ever marry?"

"No, but I'm going to."

"Splendid—love at last!"

"No, not love. You beat me there, Sally. You loved and married. I waited. No, not love. Meal ticket. Literature don't pay unless it's 'Nigger Heaven' stuff. I'm going to write what I want to write. Remember what you said once about knowing our own people best? Well, it's more than true. I tried to write about 'people' but they all turned out colored only not the kind

publishers pictured. Well, hereafter I'm writing about the only kind I know—real flesh and blood. I don't care if nobody reads my work. I must write. Also, and incidentally, I must eat. So I'm marrying Dr. Brown."

"Oh, the rich widower."

"Yes; he's a dumbbell but he's a good sort. And no babies. He never had any."

"Babies are a bother."

"Liar, they are dears and how I envy you. But my job's different. Only I don't fancy Brownie as an ancestor. But what's the racket I hear?"

"It's the other two kiddies. They always meet Jack up the road and ride home in the new flivver."

Jack came in alone and greeted the guest.

"Welcome home, Pinkie. But isn't this fine. Sally has been missing you all these years. 'The Three Mosquitoes' again,—but where's Mary?"

"You know you never liked Mary."

"Well, I liked her well enough, only—, well, the girl is named after her. Sally insisted—Margaret Mary."

"But really," asked Sally, setting the table, "what has become of Mary? I've had no word in seven or eight years."

Pinkie sauntered over to the window and looked out on the trim little porch, the well-kept yard, and the contrasting mud of the street.

"Married white money—tried Westchester two years; had a baby and went abroad. Baby too golden to be quite white, I gather. I heard from her occasionally until the last two years. Parsons, her husband is dead, you know. He never was strong, and marrying Mary sort of cut him off from his old-time friends. He was a brick about it, for he understood. Junior is in boarding school in England. He's gorgeously beautiful. Mary sent me a picture and added whimsically that it is 'intimated' that he has Spanish blood! Poor kid."

"Dear, dear, what a funny world," said Sal. "I'll have dinner ready in a jiffy. I suppose I must apologize to you for doing my own housework."

"What on earth is coming?" suddenly said Pinkie. "An earthquake."

"No," answered Jack. "It's the kiddies. And Jack, Jr., off with your hat. Meet another Mosquito."

But Pinkie ran and kneeled before the girl.

"And this is Margaret! Sally, she's mine forever. It's a case of love at first sight."

1930

THE "Bremen" was swinging slowly into Pier 42. A tall, thin and tired lady looked listlessly on. She did not scan the crowd for friends. She expected no friends. She did not recognize loved and familiar sights. She hated America. Yet she had come back. She was almost the last one on the dock and paid $500 duty with scarce a murmur and only a brief glance.

"The jewels?" They were in her small handbag. She tried to open it. It stuck. That patent Swiss lock always stuck. The obliging and deeply impressed inspector started to offer aid but she pried the case open impatiently, breaking the delicate mechanism. This diamond bracelet and that string of pearls and emeralds were new and had been declared. The others were old—quite old, as old as they were gorgeous.

The inspector was all apology and helpfulness. He warned against the half-locked case, now stamped and tucked carelessly under her arm. Thieves and gangsters were so prevalent. But the lady paid slight notice. There was a sort of defiant suffering in her face. She coralled a porter and followed him carelessly out and down, threw bills for tips and climbed into a cab.

"The Gotham," she directed and sank back listlessly, dropping the jewel case on the seat. One little tear crept down her face and she wiped it angrily away. Suddenly she leaned forward—

"Not the Gotham—the Grand Central Terminal," she ordered, and for the first time noticed the cabman—a boyish figure, chunky, almost too young for a license and with a good-looking but sullen face. His skin was deep brown and his hair closely curled. A Red Cap took her bags but the jewel case remained on the seat. She hurried to the ticket office. The cab drove off.

"Scarsdale."

"Round trip?"

"One way."

She came slowly back to the porter, looking at her watch. The porter lifted her bags, and then she remembered her jewel case. Quickly she reported the matter to the police and gave her address at the Gotham.

She stood in the middle of her sitting-room, perplexed. Somehow, she remembered the cabman's face vividly. He reminded her vaguely of someone. She hoped desperately he would return the case. It was not the jewels, it was about the boy she was inexplicably worried.

Early next day came a knock at the door. A bell boy ushered in a policeman and a colored boy. She recognized him as the cab man and stared at him.

"This fellow brought in your jewels this morning of his own accord. If they are all there we're booking no case against him, although we've taken his license away. It belonged to his father who he says is sick. The boy is way under age and had no business driving a cab at all. Then again he was a long time returning this property which looks suspicious. Please check up on the jewels carefully."

"They are quite all right, Officer and here is your reward."

"You don't want to make a case against him?"

"Oh no, but I'd like to talk to him—alone."

The policeman glanced at the check and went out cheerfully. She pointed to a chair but the boy continued standing as she sat down. He squared his shoulders and looked straight at her.

"I lied," he said briefly. "I meant to steal the jewels. I saw the case immediately you left the car. I picked it up and started to call you, but it flew open and the jewels fell out. I drove away quickly. I meant to keep them."

"Why?"

"I just graduated from DeWitt Clinton High. I led my class in marks. I was on the baseball and football teams. I knew I was first in line for the college scholarship offered each year. But I didn't get it. That Southerner who was Assistant Principal canned me. The catch was that the one who got it must not only excel in marks, but he must be the boy "of greatest promise"—what promise was before a colored boy? He was right. I lost my only chance to go to college."

"And your parents?"

"Father has been out of work for three months; tried this cab and fell sick and there are two younger children. It is no use. I meant to steal your jewels."

"And why didn't you?"

"I couldn't think out a safe way. I studied plans all night. I enquired cautiously in Harlem and on the east side. Then I saw in the morning papers the notice of the loss. It was useless to try to keep them without letting mother and father know and risking jail. I didn't care for myself but I couldn't drag in the family. So I brought the case back. There now, you know the truth. I don't want any reward because I didn't earn it."

He turned to the door.

"Wait," she said—"I want to talk. Won't you sit down?"

"No," he said abruptly, but he faced her standing squarely on his two feet.

"I knew a boy like you once," she began slowly—"only he lacked your courage. I started to educate him but he knew—too much already. Now I've found you and I like you. There are few people on earth whom I do like. But I like you, because you are honest, blunt and human. I'm going to send you to college."

The boy stood very still holding desparately the hard lines of his dark face; but a tear rolled down and splashed on his hand. She reached over and took the hand and drew him to her. He crumpled to his knees and sobbed.

They talked a long time and then as

he started to go, she said, "Tomorrow, Jackie, you'll bring mother here to dinner. I want to know her."

Seven came next night. Her guest was late. The 'phone whirred.

"Madame, they won't let mother come up on the passenger elevator."

Angrily, she dropped the 'phone and swept down in lace and silver and velvet. The manager hurried forward, but she ignored him and hurried toward a neatly dressed brown woman. She stopped and stared.

"Sal," she gasped and had the woman in her arms.

"Sal—good heavens, my own little Sal. It was your dear eyes I saw in Jackie's. And I never dreamed of his being your son. I didn't even recall Jack's name. I had forgotten you these twenty long and awful years. I had forgotten everything. Oh Sal, but it's—it's great to see you again. Come let's go eat—I'm starved. I don't know when I ate last. But I'm alive again and hungry."

"But Mary dear—not the dining-room—there's sure to be unpleasantness."

"Fiddle-sticks, follow me!"

"But Mary dear, even if—if nothing happens I couldn't stand the stares and I'd hear all they said and all they didn't say."

"All right, Mouse,—sweet old mouse. Come up to my room. I'll order a feast with roses and champagne."

Next day they foregathered in Pinkie's rooms in the Dunbar Apartments overlooking Seventh Avenue.

"'The Three Mosquitoes' again, laughed Pinkie.

"Who's that?" asked a pert little dark fairy of thirteen who was sketching the group industriously.

"Never mind—off to school. This is Friday and tomorrow the week end home. You see Pinkie and Dr. Brown have let Margaret stay here and go to the art course in Ethical Culture High."

"Let her! Begged for her you mean—we're both crazy about her but we had a hard time getting Jack's consent."

Mary looked at them both, her hard, tired eyes breaking in a mournful smile.

"And now I come begging," she said, "to my only friends." She paused and they all sat silent. Margaret sketched industriously.

"Aunt Mary," she said, "Smile more. That's ever so much better."

Mary continued, "You see I'm childless now and I think you will have to help me with Jackie."

"Childless," cried Pinkie and Sally.

"Yes," said Mary. "The boy's twenty and really is a gorgeous looking kid educated like an English gentleman. The family wanted him and didn't want me. I put it up to him. I just told him exactly who I was and what the difficulty in the marriage had been. I suppose I sort of thought that he was going to fall on mother's neck and say, 'Hurrah for colored America!' But he didn't. He fell the other way. Damn it, he almost shrunk from me. Well, they wanted to annex him entirely as their breed was running out. I was silly, of course; what did he have in common with us but a tiny drop of blood? And he hates us. Can you imagine? He despises 'Niggers.' He raged at me. He declared it must be a horrible mistake.

"'Why, you're white,' he screamed. 'You're white as—'

'Hell.' I said calmly—'Never mind, Junior, go on and be white. You are already, body, soul and tailor. We're through forever. I'm handing you back your Spanish Grandee for ancestor. I'm going back to Harlem.'" She paused and closed her eyes a space—"And here I am."

"I'm glad," said Sally, "and sorry. I don't know what I'd do to lose a child. And you have just saved my first born. He told me all. How can I ever make it up to you."

"By giving him to me," said Mary. "He's the sort of human being I love—full of good and evil and with the grit to fight. I lacked the grit. I tried to run away."

"I can't give him to you, dear, not exactly. Remember, Jack. He's so shy and sensitive and tries to be so bluff and hardboiled. He couldn't stand the thought of not being able to do for Jackie. Losing his job upset his world. He'll never make a taxi driver—he's not strong enough and much too honest."

"That's all right. I've got a block of Universal Electric. He'll have his job back this week or I'll dump it on a falling market. Don't worry. Merit wins, backed by bonds.

"Impossible!—but don't say anything. Let him think merit did win. It'll bring back all his pride and manhood. And don't speak of taking Jackie away. Just say you'll help—see?"

"Saw!" said Mary with more of her old whimsical smile.

It was a week later. Jack, Sr., walked into his home with what was for him an almost jaunty air. He had on a new suit and his clean-shaven face showed returning health. Pinkie was there with little Margaret in a lovely fur coat. They were just about leaving for Manhattan.

"I've got my job back," announced Jack.

"Good," chimed Pinkie and Sally with excellently simulated surprise.

"Yes—President sent for me and said he just couldn't get on without me. I knew they couldn't. These young white dubs they were pushing in didn't know much. Yes, and I get a raise to $1,500. That nearly bowled me over. Nobody's getting raises these days. Reckon they were afraid I might refuse. Gee, they didn't know."

He walked over and put his arm around Sally and then noted Margaret's new coat. He glanced at the car outside. "Fine—fine, but you don't have to go back now. Reckon we'd better not sponge on Pinkie any longer."

A hush fell and Pinkie's golden fac went sallow. The little wrinkles ne her eyes worked through the light f of powder.

"Jack," she said. "You won't her from me now."

Jack frowned uneasily and sat down.

Sally looked at him sorrowfully and Margaret wanted to cry.

Pinkie sat down beside Jack and spoke slowly.

"You see, Jack, you couldn't do this to me. You just couldn't. Brownie and I'd just die. You see little Margaret is Me. She's what I meant to be. She's my great Work of Art that I was too lazy and selfish ever to do myself. She has rare talent in her pretty hands and a dream of color in her eyes. Herr Schlesinger says so. She's not too strong and must not overdo. She needs money, lessons and attention and she'll get it. And," she laid a hand on Jack's tenderly, with a hint of tears in her eyes. "We're not really taking her. You're loaning her to us. She'll be home every week end—yes—twice a week. Oh, Jack, you wont—."

"Of course I didn't mean to hurt you," said Jack awkwardly. "You've been darned nice to us in our trouble, but you know how I hate charity—"

"Charity!" snapped Pinkie. "My God! I'm the one that's begging!"

"And Mary's got Jackie tied to her golden chariot," grumbled Jack. He looked up at Tommy who was tearing through the house from the back yard.

"I presume I may keep Tommy." But Tommy had darted to the door to greet the big Lincoln which was rolling up and carefully avoiding the deep mud holes. Mary and Jackie, Jr., came in.

"I've matriculated at Columbia," cried Jackie beaming, "and got a room in the dormitory. You ought to see Aunt Mary put that over."

Mary who looked almost happy out of her sombre eyes and dead white face took Sally in her arms and looked past her to Jack and Pinkie.

"They're quarreling over the ownership of my children," sobbed Sally happily. Mary's old superior smile crept back.

"Dumbbells," she said. "Don't you know that these three children belong to us three women?—each for all and all for each—The Three Mosquitoes!"

ALONG THE COLOR LINE

AMERICA

Negro Legislators

Oscar DePriest won his third term in Congress by beating his white Democratic opponent, Harry Baker, by six thousand votes. Harry B. Gaines, First District, William E. King and Charles Jenkins, Third District and William Warfield, Fifth District, are Negroes elected to the Legislature of Illinois.

Dr. Robert L. Stanton of East Chicago and Henry J. Richardson of Indiana were elected to the Indiana Legislature on the Democratic ticket. This is the first time in thirty-five years that Indiana has had a colored legislator.

Dr. W. M. Blunt will serve a third time in the Kansas Legislature, representing the Eighth District. Samuel B. Hart, from the Sixth District, John H. Harris, Jr., from the Seventh District, and John Asbury, from the Fifth District, will sit in the Pennsylvania Legislature as representatives.

For a fifth time, New Jersey has elected a Negro representative from Essex County. This time it is J. Mercer Burrell, a Newark lawyer, who defeated his Democratic opponent by 12,000 votes.

Among the Negroes defeated were candidates for Congress and the Legislature in Detroit and one for Congress in Cleveland, Ohio. Charges of selling votes for $2.50-$5.00 a-piece are current in Delaware among Negroes and whites. Throughout the country an unusual proportion of Negro voters went Democratic.

A Fair Postmaster

Otto N. Raths has been postmaster of St. Paul, Minn., for eight years, and during that time has given as many Negroes work as all the Republican postmasters combined before his day. He is a Democrat but is fair in his treatment of Negroes, except that he has refused to appoint any Negro to a supervisory position. Raths wants to be postmaster of Minneapolis.

"Have I been hit?"
Cartoon by Russell O. Berg

That Capital N

The newspapers of Minnesota have insistently declined for years to capitalize the word "Negro". The *Dispatch*, which now controls The *Pioneer Press*, finally, after the death of its owner and a change of policy, has consented to the capital "N".

Democrats in Power

The election overturn is bringing much speculation. Some colored people are always afraid of the Democratic party because of the overwhelming influence of the South. Rainey, Democratic floor leader, and possible Speaker, voted for the Dyer Anti-Lynching bill. The South will have most of the chairmanships of important committees and their hungry office seekers are already treking to Washington.

Measures

Of the main measures before Congress, liquor, unemployment, foreign debts and taxation, the Negro is only interested directly in taxation and work. The sales tax, advocated by Hoover, is an attempt to tax the poor instead of the rich. Negroes know this. The work problem is growing in stringency and the set-back to the black Americans during the last four years is worse than anything since Reconstruction.

EUROPE

The League of Colored Peoples

The League of Colored Peoples, under the presidency of Dr. Harold Moody, is active in London. Recently, it gave a dinner to the new Governor of Jamaica before his embarcation. It has held a number of other successful meetings and received editorial mention in papers, like the *Manchester Guardian*. The President said in a recent speech that the object of the association was:

"To educate and enlighten the public of this country on racial matters. We feel that once you know the real truth most of our difficulties will clear away. There is no reason in the world why France and Sweden should have a more enlightened public opinion on matters racial than Britain. It seems to me to be a vital necessity for this Empire that she should apply herself diligently to this

Children's Reading Room
George Hall Branch, Chicago Public Library

question of racial-interrelationships and thus see to it that the Britisher born under more sunny climes than your own should not be robbed of all his pride in his heritage as soon as he lands on the soil of this great mother country. Ladies and gentlemen, I am proud of my British citizenship. I am still more proud of my colour. I do not want to feel that my colour is robbing me of any of the privileges to which I am entitled as a British citizen. I want to feel free to go wherever I like provided my culture and my education fit me to enjoy such privileges. For as Miss Fleming so aptly said: "No one as far as I know has ever proved or attempted to prove that the skin is the seat of the intellect, or the moral character or of that elusive enigma the soul."

Elks in London

On Sunday, November 6, the London lodge of the Colored Elks held a memorial service at Westminster Abbey to honor the memory of the Negro soldiers of the great war. Canon Donaldson preached the sermon.

After the sermon, a wreath was laid on the unknown Warrior's Grave and, led by General Sir Ian Hamilton, the group marched to the Cenotaph, to hear the aged General pay a tribute to the bravery and self sacrifice of the Senegalese in the Dardanelles, of the Negroes in East Africa and to Negro soldiers wherever they fought. "We owe them a great debt," he said, "though this is the first time in modern history that it has been publicly acknowledged."

Anglo-African Lawyers

Among the results of the Michaelmas examination of the Council of Legal Education in London the following West African names occur:

Constitutional Law (English and Colonial) and Legal History, Class III.—Akinola Adio Adesigbin; Olajide Olakija.

Criminal Law and Procedure, Class III.—Akinola Adio Adesigbin; Oladipo Moore.

Final, Class III.—Julius Sarkodee Adoo; Capt. Graham Callow.

Colored Entertainers

Messrs. Layton and Johnstone form a sort of embassy of colored America to white England. They have long been domiciled in England where their singing and playing has given joy to wide circles of people. We rejoice in their continuing success.

England and India

The tense, silent battle of the Indians to achieve independence of England by peaceable means still goes on, and is also still complicated by internal Indian strife. Recently, the great Gandhi went fasting again because the English government refused to allow an Indian of high caste to do scavenger's work in jail, which is the peculiar occupation of the Untouchables. In such subtle ways England has always sought to disrupt Indian unity; but Gandhi fasts, the empire yields, and the brahman is shovelling manure.

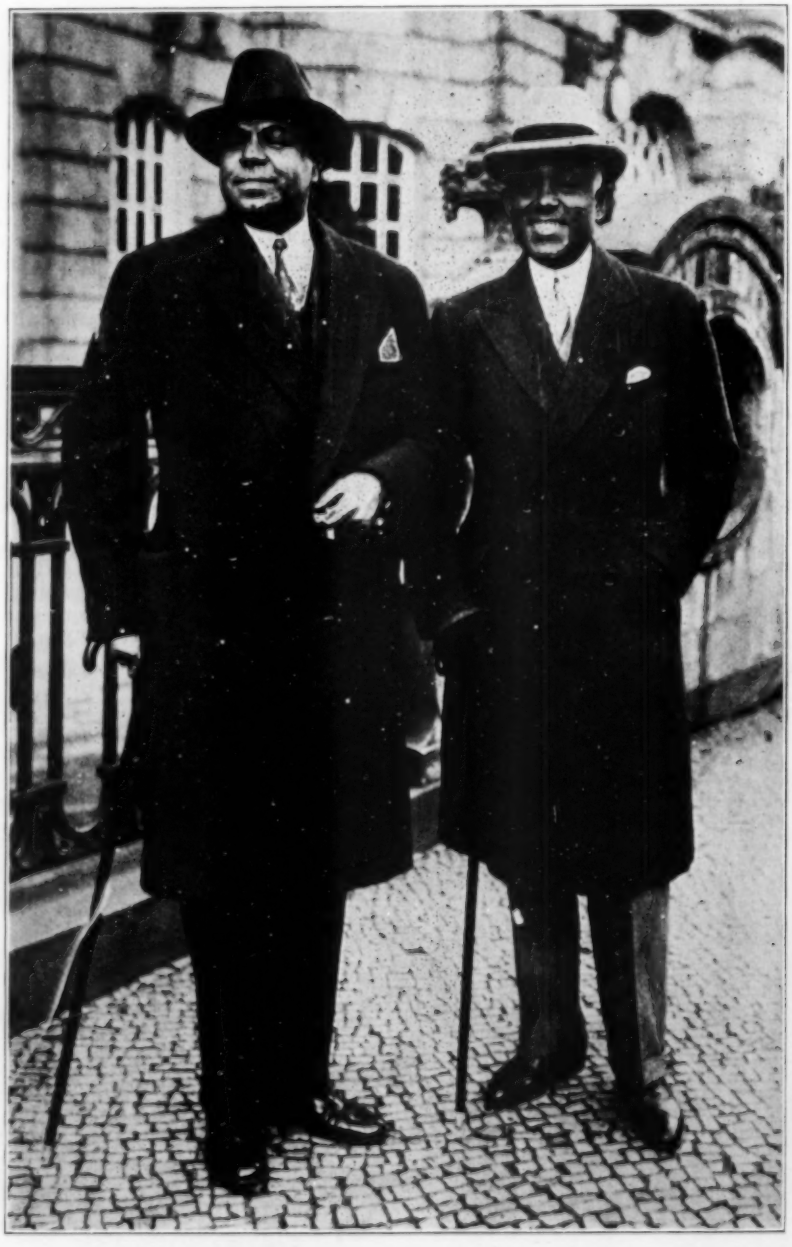
WORK, WEALTH AND WASTE

The Pullman Porters

A notable victory has at last been won by the Pullman Porters. For a long time the Pullman Company, like other great corporations, has sought to nullify the right of their employees to organize by promoting the organization of so-called company-unions officiered by their own stool-pigeons. The Brotherhood of Sleeping Car Porters, under Phillip Randolph, recently brought suit against the Pullman Company to establish their right to represent the porters. Judge E. Q. Johnson of Illinois overruled the Pullman Company's attempt to dismiss this suit. The porters are now planning to bring their case to trial at an early day.

Hunger Marchers

Although the newspapers mention the matter but incidentally, it is significant that a large proportion of the hunger marchers in various parts of the country are Negroes. Sometimes, but not always, they are under communistic control, but in all cases, they show a militant revolt against present economic conditions. Nearly 50% of those recently marching in Washington were black, and there were hundreds among the 10,000 who marched in Chicago, October 31.



Messrs. Layton and Johnstone

The Fisk University Choir
Now Touring the East

Cotton in Russia

It is reported that 11 American Negroes are helping to increase the cotton crop in Russia. One is a chemist from Drake University, one a chemist from Virginia State College and another an engineer from Howard. They seem to be successful and already a baby has been born to Mr. and Mrs. John Sutton, who are among the workers.

Negroes at Work

Advanced bulletins of the census show that there were 25,034 Negro ministers in the country in 1930; 25,701 Negro stores were conducted by colored proprietors and valued at over $10,657,000. It is also reported that the Federal government employs 56,684 Negroes in Washington, with total salaries amounting to $69,900.087.

Hospitals

The sisters of St. Mary and St. Mary's Infirmary, St. Louis, Missouri have decided to train colored girls as nurses. A few will be employed in the hospital and the staff will have white and colored doctors. The hospital has 150 beds.

The annual report of Freedman's Hospital at Washington says that never before have the facilities undergone so great a strain. There are more admissions and more applicants who cannot be accommodated. Increase in facilities are asked. During the year, there were 4,928 indoor patients; 1,805 surgical operations were performed, and 2,004 treated in the Dentistry Department. In the Out-Patient Department, 9,616 were treated and 5,668 in the Emergency Department.

Insurance

The Receivers of the Victory Life Insurance Company have found the company insolvent and called a special meeting of the directors and stockholders. If the stockholders furnish the money, the company will be rehabilitated. Otherwise, it will probably be absorbed by the Supreme Liberty Life Insurance Company.

Crime

The New York State Crime Commission complains of the failure of legislators to modernize criminal justice in the case of youthful offenders. Thirty per cent of burglaries and one-third of all sex offenses are due to this age group. Instead of more drastic laws for the control of crime, the commission wants less punishment and more humanity in the handling of the young. If this is true in New York and the North, one may imagine the barbarity in the treatment of young colored offenders throughout the South. The Scottsboro case is only one awful instance.

Relief

Some tell us that in many Southern cities Negroes are denied all public charjty relief. It is said this is true in Dallas, Tex., and New Orleans. In Jacksonville, Fla., Negroes are required to furnish 50% of all relief given to the Negro unemployed.

New Lines of Employment

Recently, there was opportunity for 145 high school graduates to become radio operators, telephone electricians, photographers and meteorologists, by attending the school at Fort Monmouth, N. J. This is a government school and if Negroes apply, there will certainly be an attempt to draw the color line. Nevertheless, competent Negroes should apply and the color line fought in this institution supported by public taxation. A letter to Governor's Island, New York will bring information as to the next batch of appointments.

ART

The Fisk Choir

The Fisk Choir, consisting of 56 vested singers, will give five concerts this month in Detroit, Cleveland, Pittsfield, Hartford, Providence, Boston, Worcester, New York City, Syracuse and Akron, and possibly a few other places.

N.A.A.C.P. PRIZE WINNERS

Rose M. Williams
2nd prize, El Paso

Bernice Young
1st prize, Salt Lake City

La Vonne E. Jones
Contestant, El Paso

Eleanore Lewis
2nd prize, Salt Lake City

The director is Ray Francis Brown, white, who has been at Fisk for five years as director of the Music School. This year he is giving his whole attention to the choir. He is a graduate of Oberlin, a member of the American Guild of Organists, has been teacher of organ at Oberlin, organist and choir master of Congregational churches in Elyria, Ohio, Oberlin and Brandon, Vermont. He is white. It was through him that Dr. Noble became interested in the choir.

The guest director for the tour is Dr. T. Tertius Noble, organist and choir master at St. Thomas Episcopal Church in New York City. He is an Englishman by birth and training, was before coming to America organist at York Minster cathedral and is the foremost composer of church music in America. He came down to Fisk last year as guest director at the Music Festival and made the biggest hit with the students of any visitor in years. Under his leadership they reached heights in their choral work never before attained by them. The enthusiasm of the Board at this time resulted in their determination to send the choir north regardless of hard times. Dr. Noble enthusiastically agreed to conduct them in a group of his own compositions. As a pleasant surprise to the choir he this summer wrote "O Sacred Head Surrounded" and dedicated it to Ray Francis Brown and the Fisk University Choir. The number is written to bring out the thrilling effects that he found the choir best able to do, rising to four tremendous climaxes with intensity, range of expression and dramatic effect that should make it a great success. In speaking of a similar number sung at Fisk last year Dr. Noble said to the choir afterward: "You gave me thrills and chills when I marched you up that hill. I'll never conduct the number again without thinking of you." The St. Thomas church last year dedicated a window to Dr. Noble at the same time that the Doctor of Music degree was conferred on him by the Archbishop of Canterbury through Bishop Manning.

Mr. Paul D. Cravath, chairman of the Board of Trustees and chairman of the Metropolitan Opera Co. is the chief patron of the tour and Mrs. John D. Rockefeller, Jr., is the chief patroness. Mr. Cravath will to a large extent sponsor the New York appearance. Mrs. Rockefeller is buying the vestments, black cassocks with white cottas. David Mannes, head of the David Mannes Music School and chairman of the music committee of the Fisk Board, is cooperating with Mr. Brown and Mrs. Myers in making certain that the tour is artistically successful.

The soprano soloists are Catherine Van Buren from Pittsfield and Martha Sutton from Nashville, both of them working on their Bachelor of Music degrees at Fisk.

Mrs. Ethel B. Gilbert, Director of Publicity for the past five years at Fisk, has general charge of the tour. She is forming committees in each city to work with the local manager. She hopes to find great interest among all Fisk Alumni and Negroes in general in a very large undertaking.

Farina

Farina Hoskins, who used to be with Sunshine Sammy, is under a new contract, anid will appear in "The Sucker", with Douglas Fairbanks, Jr.

The Russian Film

The group of twenty-two young colored folk who went to Russia to make a Negro film are gradually filtering back. Loren Miller of California is one. He declares that "the postponement on technical grounds has been satisfactorily explained." We have somehow missed that explanation.

Singers and Players

Roland Hayes is singing in this country; at Northrop Auditorium in Minneapolis, he sang with the Symphony Orchestra, Eugene Ormandy conducting.

V. D. Johnston
New Treasurer of Howard

"It will be a long, long time before Symphony audiences live through anything so exquisite in its special way as Roland Hayes' singing of the 'Repose of the Holy Family,' from Berlioz' 'The Flight Into Egypt.' All of the sincere religious feeling, all of the temperamental grace and sensitiveness of which this singer is so richly possessed, were coordinated with his lovely voice and surpassing art in the tender picture of hallowed peace."

Mr. Hayes also has sung at Hampton Institute before a large audience. Other professionals on the Hampton program this spring will be Mrs. Charlotte Wallace Murray and Clarence Cameron White.

Helen Hagan will teach music this year at Bishop College, Texas.

SCHOOLS

Accredited

President Charles W. Florence has announced that Lincoln University of Missouri has been admitted to the North Central Association as a Teachers' College. This is one of the main accrediting agencies of this country. The college has a faculty of thirty, with members trained at Harvard, Columbia, Pennsylvania, Chicago, Northwestern, Boston, Amherst, Cornell, Minnesota, Ohio State, California, Oregon and Dijon. It has 354 college students.

There is not a single accredited high school for Negroes in the entire state of South Carolina.

Broadcasting Education

Dr. Ambrose Caliver of the U. S. General Office of Education, gave a program of Negro education during American Education Week. The broadcast furnished information concerning major problems and results of surveys.

Treasurer of Howard

Howard University has a new treasurer and budget director. His name is Virginius D. Johnston and he was born in Virginia in 1896; educated at Northwestern; served in the A.E.F., and from 1921 to 1931, was in the insurance business, being Secretary of the Victory Life for seventeen years. In March, 1931, he went to Howard and last month was elected treasurer to succeed Mr. Emmett R. Scott. Mr. Scott continues as Secretary.

Howard University in its annual report shows 2,464 students from 42 states and 12 foreign countries. Three hundred and sixty-two persons received degrees last June. The Graduate School had 157 students and the School of Law is a member of the Association of American Law Schools.

Lane College

Five hundred alumni and friends celebrated the 50th anniversary of Lane College, Jackson, Tenn., in November. The President of Fisk University, Dr. Dillard and Dr. J. E. Bray were among the speakers. This college belongs to the C. M. E. Church and was founded by a son of Bishop Lane. The Bishop is 98 years old and attended every session of the celebration.

At Tuskegee

The John A. Andrew Memorial Hospital at Tuskegee has received full recognition from the American College of Surgeons, as complying fully with the standards laid down as minimum. This hospital was given to Tuskegee by Mrs. Charles A. Mason of Boston and named in honor of her grandfather, the war Governor of Massachusetts. It has seventy-five beds.

Missouri Teachers

U. S. Donaldson of St. Louis was elected President of the Missouri State Association of Negro Teachers at its 37th Session. The Association has 712 enrolled members and is 47 years old.

At Spelman

William Trufont Foster, former President of Reed College, and director of the

Pollak Association for Economic Research has been lecturing at Spelman College to students of Spelman, Morehouse and Atlanta University.

Negro Ph.D's

Who was the first Negro who received the degree of Doctor of Philosophy from a recognized American college? Harry W. Greene of West Virginia State College, who has been studying the matter is not sure, but thinks it was Edward Bouchet, who received a Ph.D from Yale in 1876.

Okolona

The Okolona Industrial School, the scene of an atrocious murder of a colored professor by a white man some years ago, has celebrated its thirtieth anniversary. Dr. Wallace A. Battle, founder and former President, attended the exercises, together with 2,500 visitors. The white Bishop Bratton was present and Dr. R. R. Moton of Tuskegee delivered the annual address.

Southern Education

It is reported that rural schools in 25 of Alabama's sixty-seven counties, will close for lack of financial support. This will effect 200,000 children and over 5,000 teachers, and most of these, naturally, will be colored.

At Brookwood

Three Negro students are enrolled at the Socialist college at Brookwood: a factory worker, a social worker and a trade union organizer. The aim of Brookwood is to equip men and women for activity in the labor movement, and it is keenly interested in the economic position of the Negro. Already thirteen Negro graduates have been sent out and are working for the advancement of Negro labor.

MR. JAMES CROW

A month's list of color discriminations in the United States runs something as follows:

The Scottsboro boys must have a new trial, but after all, that trial will be in Alabama and will probably end in life imprisonment, which is much worse than death.

At Lawnside, a colored town not far from Camden, N. J., Meadowbrook Inn, a restaurant in which a colored man had invested $10,000 was allowed to burn down by a reluctant white fire company.

Parents of white children residing in the district are refusing to send their children to the public school which has colored teachers. They want the borough council to pay for transporting the children to a white school.

Tom Carraway, convicted six times and reprieved five times in Mississippi for a charge of assaulting a white woman has been facing death since 1931. Once he escaped lynching, and his so-called confession has been proven untrue.

At the New Jersey State Normal School, Newark, colored girls studying to be teachers have to wait until all their white schoolmates have been assigned for practice teaching, and even then, often do not get opportunities.

In Maryland, an attempt has been made to dynamite the stone barn of Morgan College.

Colored citizens of Virginia are in court to defend their right to bathe in the ocean at Little Beach near Norfolk.

At Bluefield, West Virginia, a case against a colored woman was quashed because no colored citizens were in the Grand Jury panel. No Negro has ever served on a jury or ever been called for jury service in Mercer County in the history of the state. Ten thousand colored people live there.

On the Mexican border, colored persons proposing to enter Mexico are stopped, as among "prohibited races and classes," not as Americans, but as "foreigners."

"The Negro History club of this city, Saginaw. Mich., subscribed for THE CRISIS, which was to be sent to the Hoyt's Public Library. The magazine is being received but not displayed. The librarian also refused to display The *Pittsburgh Courier* which was ordered along with THE CRISIS by the Negro History Club.

"Will you kindly furnish us with a list of the public libraries receiving THE CRISIS. I assure you that it will be of much service to us in our effort to get current Negro literature in this library."

The Superintendent of the Philadelphia General Hospital declares that Negro cases receive no tuberculosis care from the Christmas fund.

School boards of five towns in Eastern Pennsylvania have been sued for establishing segregated schools in Chester County.

With much timidity, the Catholic University at Washington is going to receive a few colored students in the Graduate School. Father Walsh, the Regent, says that "It will take some years before colored students will be admitted to the undergraduate departments."

The East Orange High School has segregated its colored students in the use of the swimming pool.

N. A. A. C. P.

During the month, the N.A.A.C.P. has had its hands full. It went into the fight against the barring of Dr. Bouyer from the Rush Medical College of the University of Chicago. He had won a scholarship from the University but was refused the right to take a course in oto-laryngology.

In Oklahoma, Jesse Hollins is being defended from a charge of rape already reversed by the State Supreme Court.

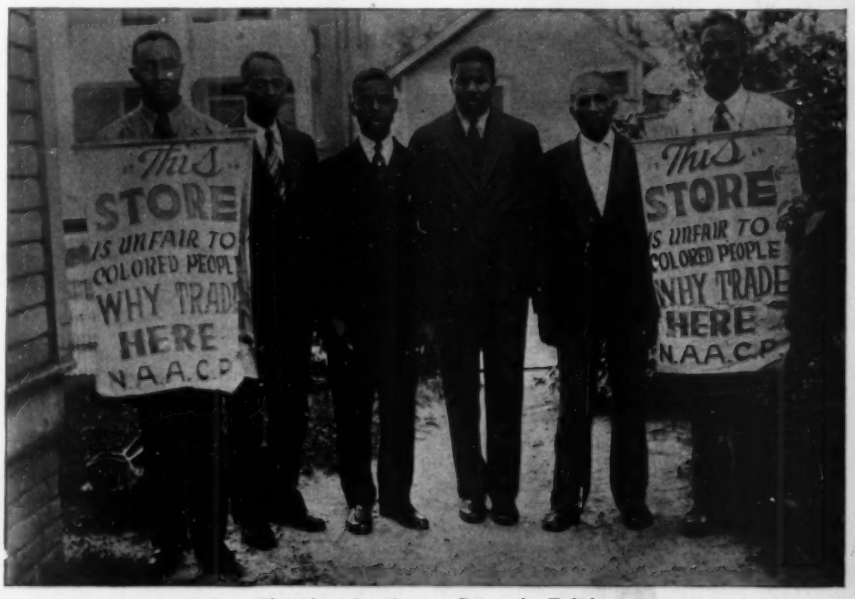
Charles Dumas is being defended from conviction due to a false confession and action is being taken against white rioters who have driven 200 colored citizens from their farms and jobs in Beckham County.

The N.A.A.C.P. has obtained the appointment of Dr. J. C. Love of Montclair to the New Jersey Commission to survey education in the state.

In Atlanta, we are fighting a city ordinance prohibiting peddlers on the streets after six. This was aimed against Negroes.

We are trying to stop an order in Wyoming to make orderlies of all colored boys in military training in a local high school.

The Rev. W. Payne Stanley, Episcopal clergyman, John Harter, coal dealer, W. H. Johnson, automobile mechanic, and Silas Harris, druggist, formed a committee of the Toledo Branch of the National Association for the Advancement of Colored People, which organized a boycott against the Kroger Stores. The boycott lasted six weeks and brought six of the Kroger Stores to an agreement to employ six colored clerks and one colored manager. The stores had refused to employ colored clerks, although their trade was principally colored.



Picketing the Kroger Stores in Toledo

We have protested the flogging of colored citizens who complained of discrimination in the distribution of government flour by the Red Cross in Clearwater, Florida.

The New York Commissioner of Hospitals has been asked if colored nurses are going to be discriminated against in the nurse-training schools of Bellevue and Kings County Hospitals.

Inspector Sydney Du Bose of San Francisco arrested two white women because they had a Negro chauffeur. We have asked for his dismissal.

The Annual Meeting of the N.A.A.C.P. is held at the offices of the Association, 69 Fifth Avenue, New York, on the afternoon of Monday, January 9, 1933, at 2:30 o'clock. In addition to the election of directors of the Association, the annual reports of the Secretary and other officials.

The Annual Mass Meeting is held on Sunday afternoon, January 8, at 3 P. M., at the Abyssinian Baptist Church, 132 West 138th Street, New York City. A feature of the meeting, the personal testimony from the Mississippi Flood Control camps; the whole question of unemployment of Negroes on government financed projects; the matter of colored nurses and physicians in the municipal hospitals of New York City.

Mass meetings were held for the N.A.A.C.P. throughout the country, December 4. Thirty-four Senators have been pledged to ask an investigation into peonage conditions. They are led by Senator Wagner of New York.

In the Louisville postoffice, a protest is made against a segregated rest room. The postmaster says the order came from Washington.

FOLKS

Richetta Randolph, in the New York office of the N.A.A.C.P., finished in December twenty years in the employment of the Association. She acts as Secretary of the Board of Directors.

Pickens Black of Arkansas has received his license as an airplane pilot.

The State of Maine has dedicated a statue to the late General Oliver O. Howard of Howard University at the Gettysburg battlefield. The President of Howard was present at the dedication.

Lawrence A. Oxley, State Director of the Division of Negro Welfare of North Carolina has been appointed Director of Federal Relief Activities among Negroes in the state. He has organized forty-six counties and started local relief committees.

A woman, who has been appointed as the first Negro social worker allowed in the California State prison at St. Quentin, writes us:

"After one visit to the colored women incarcerated there I felt that copies, old or new, of THE CRISIS would mean much to them.

"There are ten colored women hungry for the pages of your magazine. Will you send them a monthly copy? I am enclosing an excerpt from one of the letters sent me!

" 'The magazines are a god-send. Each girl asks if the other has finished with her book. They are so eager to read them all. The white girls have asked permission to read them after we have finished reading them. So many are surprised that magazines edited and contributed to by only Negroes are in existence.' "

We are sending two copies monthly to the jail. Who would like to pay for them?

Human History From Indiana

"I was born in Bowling Green, Ky., in the year 1914. My mother was the daughter of a farmer whose wife had died and left him the burden of caring for eight children. He was a drunkard and compelled the children to work hard. My mother got to attend school about two years. She was finally employed as a maid by a white family living close by. An affair grew between her and one of the boys in this family. I was the child of this unsanctioned love. After my birth my mother married Robert Williams, a colored laborer. He brought us to Muncie, Indiana. He and my mother got along for about four years and then were divorced. From then until now the burden of taking care of me has fallen upon my poor mother who has turned grey from her efforts in trying to educate me. She has been employed as a cook and dishwasher in various restaurants, but due to diminishing of business she has not worked for over two years. Since then it has been a tremendous struggle for us to exist. The only employment that I have been able to get is a shoe-shining job for Saturdays. My mother has a washing she does once a week.

I finished High School this year and immediately began trying to secure a job so that I could attend College. My efforts have been of no avail. I entered an oratorical contest which offered a scholarship and was beaten by one point. So I am appealing to you to help me. My environment is of such a low order, that if something isn't done soon I am afraid the chances for me to achieve success in life will be very slim. I will again ask you to assist me in getting a College education.

Would anyone like to help?

Joseph L. Johnson
Leads Colored Democrats

Colored Democrats

Joseph L. Johnson, who was the Director of the Colored Division of the National Democratic Party this fall was President of the Board of Trustees of the State Department of Wilberforce University and Secretary of the Board from 1914-1917. In the interval, 1917-1922, he was United States Minister to Liberia under President Wilson. Mr. Johnson expects to be consulted by President Roosevelt in connection with his Negro policy.

SPORTS

Barred

Two colored Iowa University football players were barred from the game between Iowa University and George Washington University, Washington, D. C., because the latter refused to play with Negroes. They were Wallace and Bickerson.

Records

The A.A.U. has recognized the records of Toland and Metcalfe in the 1932 Olympic 100-meter dash. They are classed as having been tied.

Colored Coach

Walter A. Gordon is one of the best known coaches of the Pacific Coast and works with the University of California boys. He entered the University in 1914; played football; was rated on the All-American by Walter Camp, and after graduation in 1918, became Assistant Coach and is still at work.

Howard-Lincoln

Eight thousand persons saw the great Howard-Lincoln game at the Howard University Stadium. The score was 12 to 0 in favor of Howard.

AFRICA

Native Nurses

The South African Conference of Race Relations held at Bloemfontein in June recommended a lower nursing certificate for natives than for whites. The South African Medical Journal opposes this and rightly, declaring that it is separating the health interests of the natives from that of the Europeans.

Slavery

The League of Nations Assembly has accepted the proposal to form a permanent committee of experts to study and encourage the campaign for suppressing slavery. A committee of seven will be appointed by the council and will meet in 1934.

African Congress

The Fifth session of the National Congress of British West Africa was held at Cape Coast Gold Coast, in December.

Library

Lagos, the leading city of the Gold Coast, British West Africa, has received

$6,000 from Carnegie Foundation of New York to equip a new library. Among the trustees is Sir Kitoyi Ajasa, a native chieftain, recently knighted by the British Government and Mr. Henry Carr, a colored civil servant with an excellent record.

Dead Chieftain

Doer Numa, paramount chief of the Jekris, died at Warri, Nigeria, West Africa in September at the age of seventy. He was helpful in extending British influence and recruited two thousand Negro carriers for the British troops who attacked Benin City. Naturally, the British are mourning his death, but possibly the natives are not so sorry.

Liberia

Dr. M. D. Mackenzie, who visited Liberia in behalf of the League of Nations to pacify warring native tribes, had a successful mission and made peace among some 12,000 people of the Bush. He was given full powers by the government and settled matters amicably. The incident proves the good will of the Liberian government.

Honorable Charles E. Mitchell, Minister to Liberia from the United States, has returned to the country and has been succeeded by Harold Shantz. Mr. Shantz, like Mr. Mitchell, has not been allowed to present his credentials to the Liberian government.

WEST INDIES

Conference

One of the most important meetings ever held in the West Indies has been sitting in Dominica. There were representatives from Trinidad, Barbadoes, Dominica, Montserrat, St. Lucia, St. Vincent, Antigua, St. Kitts and Granada. The Chairman was Cecil E. A. Rawle of Dominica. In a final address, he outlined their chief demands:

"We suggest that there should be a Governor General of the whole of the West Indies who in the exercise of the powers and authorities entrusted to him must act upon the advice of the Federal Executive Council.

The Federal Executive Council will not be of the type that we have grown not only accustomed to, but disgusted with. We do not propose to leave it to the Governor General to say that his pals, Mr. X. or Y. or Z. shall be his advisers, and have in their hands the destinies of the people; the Federal Assembly will from its own membership select for the Governor his advisers.

The most radical change of all perhaps, is the proposal that the Governor General and in similar manner the Officers administering the Island Governments, shall not have the power to disregard the advice of their Executive Councils. In Canada, Newfoundland, New Zealand, and even little Malta, the officers administering the Government act upon the advice of their Executive Councils. Why should the peoples of the West Indies continue to be burdened with Executives irresponsible to the Legislature?"

A West Indian Custom's Union has been proposed by the Legislative Council of Granada. Mr. T. Albert Marryshow, a member of their council, and his fellow delegate, Mr. Edward, have just returned from interviewing the Colonial Office in England relative to increased political power for Granada and West Indian federation.

DIED

Charles W. Chesnutt at Cleveland in November; born in Ohio in 1858, teacher, lawyer, court reporter and writer, member of the City and Roufant Clubs; fourteenth Spingarn Medalist; author of "The Conjure Woman", "The Wife of His Youth"; "The House Behind the Cedars"; "The Marrow of Tradition"; "The Colonel's Dream", and a "Life of Frederick Douglass". Married Susan V. Perry in 1878 and survived by his widow, three daughters, a son and two grandchildren. Newspapers all over the country have taken note of Mr. Chesnutt's death.

Evelyn Preer, a Negro actress of unusual ability, at Los Angeles, California. She was thirty-six years of age and died of pneumonia.

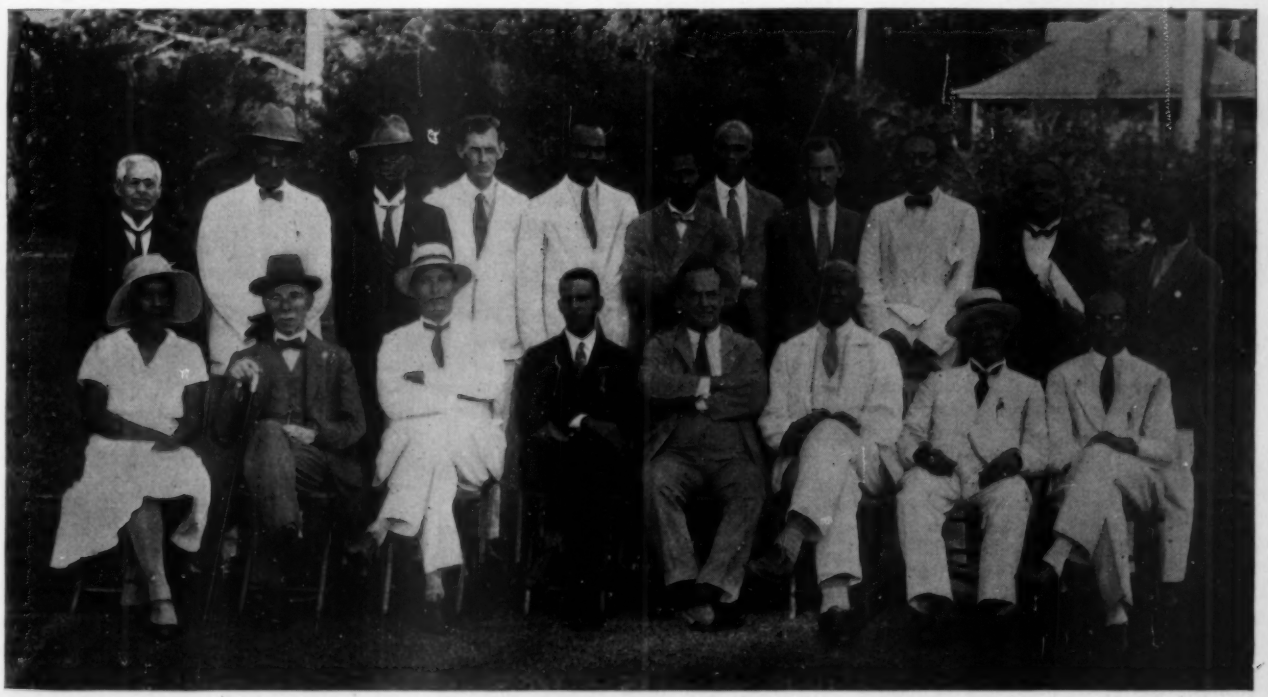
Former Bishop Josiah H. Jones of the A. M. E. Church, at the age of 76. He was suspended by the recent General Conference.

E. D. Hubbard of Chicago; missionary to Africa; died of pneumonia in Liberia, where he had worked ten years. Father of Lillie Maie Hubbard of the Consular Service at Las Palmas, Canary Islands.

In West Virginia, Arthur G. Froe, formerly Recorder of Deeds, District of Columbia, under Harding and Coolidge.

Rosa Hazzard Hazel at Ridge, Maryland. A New England colored woman; born in Rhode Island; she did much for Tuskegee and other schools, and fought segregation in the North.

Thomas C. Unthank, Dean of the colored physicians of Kansas City, of heart disease at the age of 66.



Delegates to West Indian Conference
Dominica, British West Indies

Postscript
by W. E. B. DuBois

CHESNUTT

CHARLES WADDELL CHESNUTT, genial American gentleman and dean of Negro literature in this land, is dead. We have lost a fine intellect, a keen sense of humor and a broad tolerant philosophy. Chesnutt was of that group of white folk who because of a more or less remote Negro ancestor identified himself voluntarily with the darker group, studied them, expressed them, defended them, and yet never forgot the absurdity of this artificial position and always refused to admit its logic or its ethical sanction. He was not a Negro; he was a man. But this fact never drove him to the opposite extreme. He did not repudiate persons of Negro blood as social equals and close friends. If his white friends (and he had legion) could not tolerate colored friends, they need not come to Mr. Chesnutt's home. If colored friends demanded racial segregation and hatred, he had no patience with them. Merit and friendship in his broad and tolerant mind knew no lines of color or race, and all men, good, bad and indifferent, were simply men. God rest his beautiful memory.

LISTEN, JAPAN AND CHINA

COLOSSI of Asia and leaders of all colored mankind: for God's sake stop fighting and get together. Compose your quarrels on any reasonable basis. Unite in self-defense and assume that leadership of distracted mankind to which your four hundred millions of people entitle you.

Listen to a word from twelve little black millions who live in the midst of western culture and know it: the intervention of the League of Nations bodes ill for you and all colored folk. There are philanthropists and reformers in Europe and America genuinely interested in all mankind. But they do not rule, neither in England nor France, not in Germany nor in America. The real rulers of the world today, who stand back of Stimson, Macdonald and Herriot, are blood-sucking, imperial tyrants who see only one thing in the quarrel of China and Japan and that is a chance to crush and exploit both. Nothing has given them more ghoulish glee than the blood and smoke of Shanghai and Manchuria or led them to rub hands with more solemn unction and practised hypocrisy.

Unmask them, Asia; tear apart their double faces and double tongues and unite in peace. Remember Japan, that white America despises and fears you. Remember China, that England covets your land and labor. Unite! Beckon to the three hundred million Indians; drive Europe out of Asia and let her get her own raped and distracted house in order. Let the yellow and brown race, nine hundred million strong take their rightful leadership of mankind. Let the young Chinese and Japanese students and merchants of America and Europe cease debate and recrimination while gleeful whites egg them on. Get together and wire word to Asia. Get together China and Japan, cease quarrelling and fighting! Arise and lead! The world needs Asia.

HOWARD AGAIN

IN the April 1932 issue of THE CRISIS there appeared an editorial entitled "Again Howard." The statements contained in that editorial were based upon information emanating from sources which the Editor believed to be reliable. These statements came from sources which favored but one side of a controversy involving the President, Secretary-Treasurer, and a certain group of the Trustees of Howard University.

We desire to make it perfectly clear that it was furthest from our mind to injure Dr. Scott or to reflect upon his integrity, ability, or zeal in behalf of Howard University.

If the statements contained in said editorial have injured the Secretary-Treasurer in any way, we are sorry and cheerfully withdraw any word of ours that reflected upon him or upon any member of the Board.

TOWARD A NEW RACIAL PHILOSOPHY

A COLLEGE graduate came to me yesterday and asked: "What has the N. A. A. C. P. published concerning the present problems of the Negro, and especially of young Negroes just out of college?"

I started to answer with stereotyped remarks; and then I said suddenly, "Nothing."

The N. A. A. C. P., beginning nearly a quarter of a century ago, formulated on the basis of the problems which then faced Negroes, a clear-cut and definite program. This program we have followed ever since with unusual success for it has expressed during these years the aspirations and lines of effort among 12 millions and their friends.

Today the situation has changed enormously in its trend, objects and details, and there is both need and widespread demand for a re-examination of what is called the Negro problem from the point of view of the middle of the 20th Century. THE CRISIS realizes this and it proposes during 1933 to discuss the present Negro problems from 12 points of view. Tentatively, these points seem to us now to be something as follows, although we may change many of them:

---

1. *Birth.* The physical survival of the Negro in America is discussed in this number.

2. *Health.* In February, we shall ask: How can the infant mortality, the great loss from sickness and the general death rate among Negroes, be lowered? What is the duty of colored physicians toward Negro health? What is the extent of available hospitalization? How can we extend the life term and meet such enemies of our race as tuberculosis, pneumonia, syphilis and cancer.

Later, we shall treat our problems in something like the following order:

3. *The Home.* Should a Negro family live in the city or in the country, in the North or in the South, in a single house or in an apartment? And on what facts should an individual family base its decision? How can housework be reduced and systematized? Must paid household help be an ideal? Should Negroes seek to live in their own neighborhoods or in white neighborhoods?

4. *Occupations.* What kinds of work do Negroes want to do and what kind can they do and what kinds are they allowed to do? How far shall they be farmers, artisans, artists, professional men, merchants or financiers? What is their relation to the great economic and industrial changes going on now in the world of work? How far are they being displaced by machines and technique and by new organizations of capital? Can they achieve a place of power and efficiency in the present oligarchy

of white capital or in the present labor union or in any future industrial democracy?

5. *Education.* Should a colored child be sent to a white school or to a colored school? Should it be educated in the North or South or even abroad? What should be the kind and aim and length of its education? Should the boy or girl go to college? Should they go to technical school? Should they go to professional school? Should they be apprenticed to manual work? Should they depend for their education upon experience? How far is their education dependent upon contact with the white group and its larger opportunities? How shall the cost of education be met?

6. *Income.* What should be the ideal and standards of living among colored people? How much income must the average colored family have and how should it be spent? How early can our young people get married? What things must they regard as luxuries and beyond them and what as necessities? Shall we aim to be rich or make poverty an ideal?

7. *Discrimination.* Accepting race and color discrimination as a fact which despite all effort is bound to last in some form at least through this generation, if not longer, what shall be our general attitude toward it? How can we avoid in its face an inferiority complex? How far must we be belligerent or acquiescent? Can we meet discrimination by ignoring it or by fighting it? When shall we fight and how shall we fight, and what is the cost of effective fighting? What types of organized effort are needed in this fighting? How much of co-operation with the whites must be sought or accepted? How far must we be willing recipients of white co-operation, philanthropy and charity? How can we escape discrimination by emigration to other states, countries or continents?

8. *Government and Law.* How far must we be obedient to government and law when they are unfair to us? Can we adopt an attitude of defiance? How can we change our legal status or reform evil administration? Is revolution by force advisable, possible or probable? Can we use our right to vote, curtailed as it is, for our emancipation and change of status? Should we vote for the Republican Party or the Democratic Party; or for Socialists or Communists? Or should we adopt a method of independent opportunism in our voting? In states and cases where we are disfranchised, what shall we do about it? Is it worth while to register, even though we cannot vote or cannot vote effectively? Should we join the Democratic White Primary in the South? Should we in our voting keep our racial needs and demands in mind, or should we have an eye upon the good of the majority of the nation? And what shall we do in case these two ideals clash? How far are we criminal and anti-social? What causes and what can prevent crime? How are our criminals treated?

9. *Race Pride.* How far shall American Negroes remember and preserve their history, keep track of their ancestry, build up a racial literature and a group patriotism? What does loyalty to the race mean? How far shall we have distinctively race organizations, and how far shall we seek to join organizations regardless of race? If we do have organizations, what sorts are needed for the various ends we have in view? How far do present organizations fill our need or how shall they be changed and what new ones must come? Shall we imitate and duplicate, on our side of the color line, the organizations that white folk have? Especially, of what use are secret fraternities and how can their functioning be made to help our general uplift? What is our relation to Africa, to the West Indies, to Asia, to the colored world in general? Is it profitable or advisable consciously to build up by race pride a nation within a nation, or races within the world?

10. *Religion.* We are by tradition a religious people and the "old-time religion" still has a strong hold on our masses. The present Negro church more nearly represents the mass of people than any other organization and its ministers are its spokesmen. Nevertheless, the number of colored people who do not go to church is large and growing. Is this right, and if not, what is the remedy? What should be the function of the Negro church? How far should there be churches divided along the color line? What is the present status of creeds? How far do we dare disturb simple religious faith, "evangelical" dogma and ordinary religious superstition? Should a man join a church and work with it if he does not believe completely in its dogma? Can the Negro church be made a center and unit of racial and cultural and social development? Will Creed and Culture, Reason and Faith, Science and Superstition clash as in other groups and ages? What should be the attitude of the Negro church toward white churches? How far should they co-operate in missions and philanthropy? How far is the white church, with its greater wealth and experience, pauperizing certain colored churches? What is the remedy? Will Christianity abolish or emphasize the Color Line? How can we, with or without religion, encourage courtesy, honor, unselfishness, sacrifice, self restraint, the ideals of the higher spiritual life, the recognition of beauty in Art and deed?

11. *Social Contacts.* Is the method of advance among colored people today a building up of social classes so that the educated, the rich, the well-to-do and the moral can separate themselves from the poor, the ignorant and the criminal? Can this class-building technique of civilization be ignored in our case and something better substituted? How far must colored people try to accumulate wealth and become the employers of other Negroes and even of whites? Must we have a bourgeoisie for defense in a bourgeois world? What should be our social standards in marriage? Should we encourage our children to inter-marry with white folk, or at any rate, to increase the social contacts between colored and white people with the ultimate ideal of marriage? And if not, where can the line be drawn? In the absence of social contact with more favored persons and races, is it possible for culture among us to grow or to grow as fast? Should we demand and practice social equality? Should we regard the development of lower masses among our people as inevitable, and if so, what should be our attitude toward these masses? What should be our attitude toward social questions beyond our own racial orders, toward world problems of peace and war, the labor movement, the status of women, education, health, social and economic reform?

12. *Recreation.* How can we get the relaxation of play and recreation without having it spoiled by discrimination along the color line? Should we travel, and if we travel, should we seek or avoid white people? Where can we spend our vacations? Where can we bathe in the ocean unmolested and not insulted? What should be our attitude toward discrimination in transport, railroad trains, buses and hotels? Where shall we be willing to sit in theatres and at concerts? If we seek recreation only in those places where there is no discrimination, will that help uplift by increasing our pleasure or will it encourage the growth of further discrimination?

The above is a tentative outline of 12 sets of problems. Further reflection will doubtless change and add to them. There are doubtless important omissions. THE CRISIS would welcome from readers suggestions as to these heads.

In the meantime, it is our present plan to publish a discussion of one of these subjects in each of the next 12 numbers of THE CRISIS, which will exhibit different points of view concerning the main problems suggested. We would be glad to have contributions or suggestions as to persons who might con-

(*Will you please turn to page 22*)

ADVERTISING PAGES REMOVED

tribute to these symposiums. Of necessity, the contributions must be terse and to the point, and, of course, we cannot publish all. Beside the editorial statement of the problem, and papers discussing two or more sides of the problem, we are going to try to get hold of 12 pieces of fiction which will illustrate the problems humanly. We admit it is going to be a hard thing to do this.

What we want is suggested by the story this month,—"The Three Mosquitoes." Do you like it? Is it worth while? Such stories must be short,—not more than two pages of THE CRISIS,—and they must illustrate the difficulties and contradictions of each of these 12 suggested matters of thought. They must not be "defeatist;" we want them to be artistic; we want them true; but we do not propose to have every story end in a lynching or a suicide, for the simple reason that we do not believe that death is the necessary answer to any of these situations.

Finally, we welcome from everybody, terse, definite and pointed opinions, which we shall try to reflect and quote.

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